TUESDAY November 18, 1963
Played on March 5, 1964

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Regarding work, I think if we, all of us, would try to write up what at the present time work means for each one of us individually, I think we would have quite a number of different definitions. And of course that is understandable because there are many aspects of work and one or another side appears more at certain times. But, in general, I think it is necessary to understand perhaps at the present time in a little different way.

Because, you know, wven when we say, "Alright I lose myself. Now I want to come back, I will want to make an attempt. There is an opportunity for me to make an attempt. Thank God opportunities exist all the time apparantly because time seems to exist and if it is a question of a moment, then in that time duration there are moments and I can use such moments for making an attempt, as I say, to wake up." And then I say again, "Here I am. I want to see myself. I want to observe. I want to become aware of my physucal body behaving in whatever condition it is in a certain way so that I see it and I want to be impartial to that." And when I understand that moment very well or at least as well as I can, then the problem always is that I start to think because I say to myself, " I have to observe." And when I say, "I have to observe", I am afraid I am back again in ordinary life.

And at the same time, it is almost impossible to do differently because I have to tell myself in some way or other that this question of observation or really becoming aware has to brought to my notice. And so far my notice is only my mind because not as yet is anything sufficiently developed that could really notice on its own accord. And many times we talk about the question of the three component parts making up or fusing

into a Being. But that Being in itself is not sufficiently developed to stand on its own feet. It has nox feet. It probably has something that is like a heart. That is, the intention and the wish of Being. And in that way perhaps life expresses itself on that level by a state.

And this state I call awareness. I prefer not to define the awareness any further than simply almost by feeling it and not to tell myself, "I have to observe myself."

You see, we are changing over now a little bit. Observation, impartiality, simultanaity, then participating in what I do and whatever the experimenting may be, we leave that out for the time being. It is a process that leads as a method for oneself to become conscious; always ends up in a state of awareness. And it is this state of awareness that at times I only recognize as existing without putting into words anything that describes that kind of a state.

And therefore, the sooner I say, "I observe" and let it go and reach the state of awareness, I will gradually learn to say, "Here is an opportunity to work. I change it into: Here is an opportunity to be aware." And therefore, at such a time, instead of a thought process I try to employ a Being process - that I Am; that this amness represents for me at that time and at that moment a certain condtion inwhich I am aware; inwhich something is aware of my functioning and that that what is t en aware is my Being, becoming aware of the existence of myself.

How do I know? How do I judge that kind of Being state? One thing I must know: that a characteristic of that state is that I am impartial. You see, it is very good to say "I want to observe and I want to observe with impartiality." And an indication of a harmonious man is that he is im - partial; that he is at that time free; that he can function; that he can

go if he wushed but he can exist, be in a state of that kind of freedom that whatever he sees of himself he is not interested to the extent of beoming emotionally engaged in it. And that therefore the state of awareness can only be judged by when I return as it were to ordinary life that then I return with awareness and with impartiality; and that almosy it is as if I have to furnish any feeling that I have to have towards my ordinayy life when it requires the attitude of feeling.

So, the process is this: I try to shorten the period when I say to myself "Observe yourself" into an immediate state of awareness which I do not define. And with the state of awareness undefinked, I start to define it in any kind of component parts out oh which the Being has been formed. And then I retain this state; an innder condition from which standpoint then I start to operate.

It is necessary to see it. Otherwise you link it too much on a thought process of I want to observe myself. And you understand at the same time that when we start to talk about this in the hegianing that it creates all kind of difficulties and that anywho who begins will realize that altho he is in the beginning observing with his mind, that that gradually has to change into a feeling of his existence and that even with the feeling as described, he is not as yet in the state of awareness or a state of being awake. And that only by the physical entry as it were, the physical center starting to take part, it becomes the focus of the two attempts of thinking and feeling and uniting in the physical body which is then being observed or which is being felt partially; that then the result is a state of Being which lifts it entirely out of the sphere of defining it.

When I once have it, I do not need words any more. And I try to avoid even putting it in words. I simply say, "I Am." And now, if I am and I

want to find out if I can continue with it, I start operating in ordinary life from this standpoint of awareness which is my inner conviction of Being. And the proof that I would have of not losing myself and where I then resolve the paradox of not needing my thought or my feeling is that I use my ordinary physical behavior to bring myself in contact, that is, my personality with that what is my Being; and my Being then, having the attribute of awareness starts to function in ordinary life, manifesting this time from inside out.

And thereby, when it is now concentrated on my physical behavior only, I do not need thoughts or feelings. And in the very beginning of this kind of attempt I avoid them because now the question of I observe myself has become an enemy. And I will not allow, not even a statement regarding work to interfere with the state of awareness; that is, my amness. This is sometimes very difficult because I have been used to use ~~want~~ the terminology of to be aware, wake up and in saying it, I lose myself. And what I am trying to define now is how can I over bridge this particular difficulty of first using words, then not using words and then again using them.

And this is the trouble because it takes a long time before the registration of an awareness starts to take place in ones Being. And the reason why it takes a long time is that Being has to grow. And it grows by means of the saying I am aware and previous to that even I observe myself or I wish to be impartial which then says I am. And when I say, "I am" I can say, "I am aware." Then I say, "I". Then I can say, "Am". Then Being exists. After that, Being is again moving. Being is again splitting up into component parts but this I splits them up and I remains in existence and now is using the different parts of Being for a manifestation in ordinary life. And I now dare to go back to ordinary life because my amness can remain in existence without defining it.

What I meant by the defintion of harmonious man is it is not as yet fully in my ordinary consciousness when I am aware. And any attempt to place it back in my ordinary conscious violates the state of awareness. I have to be patient until such a state of awareness can be registered in the consciousness of my being. This sometimes we call understading. Sometimes it is also linked up with the possibility og Kesjdan Body developing and at the Si Do it would have an Intellectual Center whose function is to understand the conditions as they are regarding myself in relation to the rest of the world. It is not necessarily as yet a function of an Intellectual Body. I think it is much later that that starts to define itself into much more of a wholeness and inclusivness; much more than just an ordinary mind as we have it or a mind that we can conceive. It is too far away for us at the present time to be able to conceive of an intellectual part, an Intellect Emt Center of an Intellectual Body. It is really intelligence par excellence and we leave it alone.

But mfx for me, I havr to learn how to bridge from the state of my ordinary self into a state of a Being; and a Being first not functioning and then allowing it to function; and, with allowing it to function, to use my physical body. But since it is based on impartiality, it will start to use something else which is Kesdjan. And that Kesdjan becomes apparany thru the movement of physical body but it is not the physical body as it used to be.

I think it is worthwhile that you try to think about this because other wise you will be constabtly bothered that you did not work. And that is wrong because one is by association working and something takes place in oneself without the defintion necessary in ones mind to say, "I am working." And the paradox is that whn I say, "I am working", I am not

working. And that is exactly what I say one has to learh to understand, not to know. One has to understand it in such a xx state inwhich that state existing, exists in itself without definition. And any attempt of defining it, brings it down to an ordinary level and in that I am in ordinary life thinking about work.

I say it is necessary gradually now to change as it were the aspect of work on yourself. And it cannot be said in the beginning. It cannot be said even in another group. And it cannot be said to anyone who is trying to work. It can only be said to those who now wish to change their method of wokring into a method of remaining aware of ones Being. And, as I say, the thermmmeter for that is that you are impartial. And as soon as partiality enters you are away from Being. Being does not know any distinction of ordinary life. It knows its own distinction of a different kind of level.

Now, another qyestion enters into it because what I call Being is a fusion of the centers as theyexist. The more the centrts develop into a harmonious entity by themselves and fuontion independantly, the higher the level of being could be. And it is very difficult to say that all mt centers are sufficiently free from each other and that therefore, under the influence of I, if that process actually would take place, I also has developed and that then I makes the three centers fuse.

This is a state ahain quite far away. It is a state of consciousness of man number seven. It is a state inwhich such fusion is only possible when the three bodies have been developed. And then, in truth, one can say that a person is harmonious in the sense of consciousness because he has reached the particular place where he overbridges from self-,consciousness into cosmic consciousness. And this cosmic consciousness is of course a realm which is quite far from us naturally; but it is also quite

far from man number seven, because before he can go thru the fusion of three bodies, it is different from the fusion of three centers in ordinary life. And the level of Being is much higher than the line indicating the separation between unconscious from conscious. At the same time, it is thru that ear that gradually Beings change their level.

And that whenever any kind of fusion takes place, even in an unconscious state, the result is two fold: a further movement up towards the conscious state and a re-arrangement of the unconscious state so that because of this, the three centers start to function more harmoniously than before and that the freedom, particularly the kind of freedom of Impartiality has produced a separation of the three centers which gradually, again and again, is loosening up in such a way that the centrrs can start to develop by themselves and can ultimately grow out in a formation of a body. And, as I say, the harmonious state can only be reached when the three bodies have been fulfilled; when they are complete and where thay are at the point almost where they are hung together. That point is Si Dp of intellectual Body. That is the link by means of which a man, fully developed, can be united with God. Only at that point. And it presupposes that the totality of all triangles have become one and then he will, at that point, flow over into a cosmic consciousness.

I am talking about conditions of life. And I am not saying it simply to put up a certain perspective towards which you will have to work because we will constantly have to work towards it and that kind of work will never stop. And it is quite possible that we will never reach it, not in this life, in this mortal life; but that opportunity will continue with Kesdjan. And there is nok reason to assume why it

should not. So, it is not a question of I must worry that I will not have the time. I will have the time. And therefore my intention has to be directed constantly to such a possibility that even if it is far off, I am inspired to reach it.

How do I reach it now? That is by making attempts at fusion at the level of being where I am. And the result of that is again noticable in the way I then will behave, as if coming from sucha level of being. And it will be completely mixed. In the beginning it will be mixed with all the three centers hanging together and still starting to influence each other. But gradually there is a certain form of impartiality, of recognition of that what I see I am and I have been which gradually becomes so known to me that I will xxx lose interest in it. And on that basis, I will be able to become impartial regarding my own forms of behavior.

For this it is necessary to experiment because the experiemtnation gives me the possibility of loosening up from myself. And the process of further growht for the three bodies or for the three centers becomes independent so that they become three bodies, simply now inthe third step of work the necessaby requirement of putting my body as it is in conditions which are unknown to it. That is, I make my body function under the influence of something that I call the essence of essence; something that is really myself which xxxx wishes now my body to perform in almost impossible things or in conditionsxxxxxxx which were impossible before and are now actualizable simply because there is a force which makes me wish to create by means of my body a certain state, never accomplished before but which now I intend and wish. I call it experimentation, to be present in that what I now produce and that thereby that kind of creation of myself xx as something which is producing something, becomes linked up with any kind of form of behavior that I am then engaged in.

This question of fusion at a certain level gradually produces results; results of myself and results of the activities inwhich I start to become manifest. This is a very important part of seeing what can really take place in ordinary life with attempts by people who never have ~~xxxx~~ heard of consciousness and at the same time want to fuse in some way or other. In giving the reason for their own fusions is to be as whole as they can be in the creation of what they wish ti make.

It takes two forms, based on the nature and the type of the person. One is an ibtellectual direction. It is a type exemplified by research and by philosophy. The other type is emotional; that is, an artist or a relgious man. Both, all four of them, can produce states of being which are at time comparable to a state of consciousness but they are not permanent. And, for that reason, they fall back again into ordinary lifeas we all are. Only at times there is the possibility of creating something, as we say, out of this world. And it is dependant entirely on the amount of fusing together of the centers as they are of that what is being produced of a certain level. And gradually, by this constant attempt of the three centers they will start to influence each other and reach closer and closer, first to the dividing line between uncons ious and conscious and afterwards narrowing up to the top of the triangle of the conscious area.

I say it in this way in order to indicate how necessary it is in any of such pursuits either in science or in philosophy or in art expression or in religion to be united in three centers and not in one center only because the three centers, when they are present with each other, can affect each other and only then can a fusion take place. The reaching of an intellect thru research and an intellect alone will yield at a certain time a recognition of a oneness with higher levels. Wherever

such levels are, it is quite possible they are above the line divinding unconscious from conscious. But it will never be permanent because there is no support. And only by gradually negating the other two centers they will become master of a certain hegemony whivh then will make them, as one center only, capable of reaching a state of consciousness which of course the other two centers, which have been sacrificed, will never reach. As a result, such a man is not a man any more. He is a yogi.

It is not that I say that such things are not desirable. It depends entirely on the type of a person, whatever they wish to reach. And at such a time they can reach a tremendsouly high state. Take the religious aspect of a feeling, usually called a mystic. Not necessarily a monk, but even for a monk we already know it a little bit better that he excludes the functioning of his centers. And because of that he has not the proper support of the centers in order to make a thorough or one hundred percent fusion. And therefore his level of being cannot be permanent in any way because it has to rest on three points.

This is a important part. A level of being must rest of three points. If it rests on one point, you might say, if it attempts to be a surface it will be peirced. It will fall back. Three points can support it. Two points cannot support it. It would be wobbly. But three points can support a surface. And we are talking about a level of being. Only from that standpoint can one understand what creation could be because creation has to be a permanent something of someone creating in a certain form which from then on has to have exactly the same as what the creator has.

For that reason, on Earth, exists God. Involutionarily looking at the cosmic scale the world here was created also as a result of something which His Endlessness did or had to do. But He created worlds, altho functioning mechanically, leaving in them the possibility of further

growth again involution or evolution, dependant entirely on the particular understanding that man has regarding his own place. And that what is called the spark of life in each man is the result of the creative efforts of His Endlessness and, as such, is now still available in the product of his work. Based on this particular concept, it means that anyone who wishes to create has to create in such a way that the product of his creation represents part of him and that part of him which is alive in our sense of the term, that part of him which is conscious. When that is there, then it is a work of art. And the reason why a work of art, in the objective sense now, manes art for everybody, that is, regardless of who might be in contato with it, it simply means that everyone recognized that form of life as represented in that object.

So, looking at art that way, looking at religion that way, regarding a mystic for instance, or a monk, looking at a philiosopher in that sense, looking at a scientific man, there are very definite problems for them to solve. And there are also rewards because in this attempt of wanting to create either intellectually or emotionally, it is necessary to introduce that what of course they create represents to some extent a physicallt appearance, but eveb leaving that out, it is necessary for each person being engaged in any one of those pursiuts to use the three parts of himself in order to solidify that what he creates and give it back.

Life cannot live in one point. It has to have at least a surface. It is still better when it could live in a solid. But it cannot live in a line and surely not in an point. These are, you might say again, theorestical concepts. Think about it. What it makes one regarding the possibility of creation and ones life, it is a certain kind of food for thought because on that basis, in our terminilogoy, that what is a work

of art has to have in it the three centers represented on whatever level it may be, in accordance with the being of the creator. And the more harmonious it can be, the better it will be and the more it will be ackowledged as such and that there are many stages inbetween where one learns and graduallt develops. But it is necessary to reach thry all three centers the possibility of a level of being which, above the line, could become permanent.

Not everything above the line is permanent. I mean the line dividing unconcsious from conscious. Only thr Sol La Si of Kesdjan is permanent And, of course, the Si Do. But that in such condition one does not consider any more because one is free in ordinary life. You see, that what has taken the place of ordinary life is ones art, or ones philosophy or ones science. It is too bad that sometimes such a state is reached prematurely without having paid what is necessary for a human being to pay first before he can rrally afford become, you mig t say, an artist. That is why we have so many bad artisits because thyy really do not realize that it is necessary for them to be a man first. When they have fulfilled obligation in ordinart life then they can afford to tackle the problem of reaching His Endlessness.

Now, what questions are there?

Terry Crager: Several months ago you gave a general exercise to the group of at times sitting quietly in a room by oneself and then getting up from the chair and walking to the door and returning to the chair. I have been trying very hard to have that inner part of me outside almost, as you walk to the door and come back. Well, I have ~~xxx~~ tried it many times with very little success except for once. And it was quite an unusual experience altho I have experienced that kind of thing before in my life when I was much younger. And the thing that I found most difficult in doing it is that I seem to be just on my back, so to speak. I cannot get that far away ~~fxm~~ from the ~~chaix~~ to the door. I seem to stay behind myself.

Mr. Nyland: Which I think is quite alright.

Terry: But it has been very good for other attempts.

Mr. Nyland: Really, what does it matter where the I is?

Terry: I didn't know. I thought it was supposed to stay -?-

Mr. Nyland: Not necessarily. It changes. No, because I do not know even where it finds itself most at hime. Sometimes I say it is on the cieling. Sometimes it is indide. Sometimes it is as if it is back of me and could even cast a shadow. Sometimes it goes with me as if like a shadow. Things of that kind I really do not define. The fact is that I come to a realization that something else exists. And I do not know exactly where it is. Sometimes it becomes much more apparant and it is then as if someone is looking over my shoulder. But also at times when I become aware it is as if I see myself coming towards myself.

Terry: What happened several times is I was interrupted in the middle of the exercise and it was very strange. It was suddenly that there was like a clap.

Mr. Nyland: You must now allow it, you see. When you do an exercise of that kind you have to selett a time when no one really starts to interfere. Eeven the telephone is already enought to throw you off. I would not do it for that kind of exercise, you see. If it is during the day that I set myself a task, during the day, let's say, every hour to wake up or to see myself do this or to be quiet for five minutes, even at that time I esclude the rest because that is the amount of attention that I have to give the exercise.

But I can work different ways. That is, I can during the day, select the day that today I will work by flashes. I will not xxxx make any particular attempt but when I will recieve an impression of myself, perhaps because I have a thought or perhaps there is something like a feeling as if it is an awareness, when that comes to me I will ackowlegde it but I will not do any morw than just ackowldegde it. Myabe

I will say yes. Maybe I will say nothing but I will know. I will recognize it as something that at that moment flows thru me. It is really that kind of realization that sometimes when I breathe in and it is a little cold weather and it starts to go thru me, you know this state. You know the state of sitting quierly and it is as if something starts to vibrate in one. Many times as a result of certain breathing exercises this happens quite often; that because of the air taken in and, I have explained it, that at such a time this question of exhaling, before I exhale that then there is as it were a division of a form of ebergy in which part of the air flows out and part of it apparently seems to stay in and develops my whole being.

Tt is sometimes as if when I happen to think about work, and this time in the right way, that is, I have towards myself a realization of how small I am or how impossible it is for me even to start to think about ideas of such a tremendous nature and, at the same time, I say, "But I think about it". So, there is something that comes to conclusions regarding myself; I am entitled to it. And I will immediately, with a certain amount of consecience, start to accuse myself that I am not worth tht and that I am a very small kind of a human being who really should not even think about it.

You know, the accusation of myself excuses me. John, it is very good. Qui s'excuse s'accuse. You remember? If you know that, then you will see that in the accusation of not having worked I find an excuse. And that excuse will then satisfies my mind and my feeling and as a result I will feel terrible. Of course, it is wrong. I must never feel terrible. Because terrible, when I start to classify it as such, surely is partial. And if my rule is to be impartial, I will have to accept the state in which I am exactly for what it is, without

accusation. But the acceptance means that altho I am at a low level and altho I am deep asleep, the fact again that I recognize that such states exist means for me that there is something else also possible even at that time of making that statement.

I have said many times that I am nothing, I am nothing ix has a very definite meaning of positivity. But I must hear the positivity. I must not hear the statement. So, when I make a statement I am nothing, or I am a nincompoop, just such a ... I have not been able to work, I have not been able to work, I cannot. I start to vary what I say. I am. I am nothing. I am. And then, wait a minute. Now, in doing this in introducing little things different from my ordinary statement of acceptance, I now make my acceptance really worthwhile and in that I wake up. This is how to counteract a state of depression. It does not matter at all. The despression state alwa s will be there. There will be day after dat when you have a feeling I have not worked, I have not been just, I have no justification even of being called a follower of Gurdjieff or whatever it is, whichever way I express it. And I say I do not understand it because I really want to. And it is all true. I really want to but I do not know whcih particular key.

And the most absurd thing can happen just exactly in such things which look, on the surface, as if they are no good at all. And this is one of them. Because immediately, when I say, "Well, if I vary a statement of I am nothing, I am this, I am that, in different ways, what good will it do? That is my mind saying that. What good will it do? Supposing I say that? Supposing I say it in many different ways. Will it cahnge my state? Abd then very often my mind says, "No, of course not, I will not ." And so, finished.

But, if I do it, if I really start doing it, and this has to do in a

much general way of using the physical body; I am now using only a part of it, that is, a voice. But if I use th physucal body connected with my state, and to use the physical body, as it were, as a point of lifting myslef up. It is like a fulcrum. I have to have a place. You know how to lift the Earth? Something outside of Earth. The trouble is that the body is Earth - and how can I find it? Only by joining it.

You see, I make a friend of my body because the opposing forces are in my mind and in my feeling. And my body has no particular desire one way or other • only it is played on by the each other. And I use now my body as Earth for the effects of planets and sun/ And, in that, I create a solar system, my solar system because I am interested in my solar system as Earth and planets and sub. And the result is that the two centers which are for me my higher forces now are engaged with Earth in a little bit of a triangle already. And therfore, the using of my physical body in connection with trying to eliminate the conflict between a feeling and a mind or by trying to introduce into a feeling a deeper feeling or in my mind a deeper understanding. Then my body starts to function as if it will be at such a point the neutralizer between the two.

And if I do not make tha triangle, I will mxk never have any results. I will have a line maybe of my intellect, a line of my feeling. And on that basis I will say I am nothing and let it go at that and my mind is satisfied. And it is exactly that point where I have to arrest it and say, Now wait a minute; that is not it. Now, I put my body in a certain position regarding that, under the influence of either one or the mx other. And, as I say, I create now a solar system and a solar system which functions. And in the functioning of that it creates that part of a universe for myself which then has movement. And because of the

movement, exactly like the planets and the sun and the Earth will move in a different place in time, I, with my body, my feelings and mt intellectual center will move in time to a different place of a full grown personality, individuality and Being.

I walk and I am. When I lose it, I stand still and I call it again. "Come here" and I go. I lose it. I stand still and I call it. You know, do you ever talk to yourself when you are alone? It is very good. All kind of imaginery conversations, as if you are talking to xx I do not care who, nobody or maybe some spirit or something that happens to come to your mind or part of a story and all of a sudden you are talking your head off, exclaiming this.

The other day I thought of a beautiful thing for oneself. You see, I want to know myself. How do I know myself? Usually you know a person when you shake hands. So I do this (ED: Shakes right and left hand) and shake hands and then I have an expression on my face that I recognize myself. It is, let's call it, ponce azinorim, a donkey bridge. But it works.

Terry Owens: Some of the moments that I have experienced today seem to me to be something I have been looking for for a long time. That is, a connection between the kind of experience that I can have when I do an exercise and trying to have that while engaged in activity. And later today, and as a matter of fact, all during the day I have also afterwards been thinking about it. And it seems that my mind, my mental part cannot really understand what has taken place afterwards. There seems to be a certain what you call a paradox there. I feel at this point now if I could know x that it would be okay for my mind not to really be able to conceive of it, I think I could throw it out. But I also wonder is it maybe xxxxxxxxx important to be clear about it for future use.

Mr. Nyland: It is not a question of throwing it out. It is a question of not feeding it simply because you feed something else. You see, what we are trying to do is to change the mind into a different kind of

functioning apparatus. I say it is not only the thought process or whatever we now call mental processes but it is also something of understanding. And understanding starts to work with us by means of pondering, by means of certain functionf which are not to the foreground; that is, they do not come to the foreground but they stay in the back and the development on the sides which we try to develop by means of an objective faculty, that the mind gradually starts to function in a different way. And I call it understanding. And sometimes, as I said, it is like an understanding of Kesdjan Body. But in order to develop it I cannot say to my mind, "Do not function"? As soon AS I say start saying that, I give it attention in exactly the same language as the mind understands. And it will not do anything when it is confronted by something of the same level.

You see, there is no reason for the mind to go out of its own way. When I say to the mind, "Do not function", the mind says, "But I function." You see, it does not hold any water. But only when something as it were from the level of understand starts to beopme apparant even to the mind, then the mind will ackowledge that something else exists. And by feeding the understand, the mind will gradually either atrophy or will adjust itself.

So, I introduce very simply a kind of force, a kind of potential level, a level having a potentiality which is of a different nature by its own nature. It is different because it has a combination of certain things which do not occur in ordinary life. You might say that would be a good definition of an understanding, It is something unusual. When that unusal starts to exist, it functions as a potential towards which that what is now my mind will start to strive. Because exactly the same what takes place in an ordinary man, that he

responds towards objective art means that a mind also has in it the remnant of the possibility of growth in exactly the same way. And that therefore that little Magnetic Center we call it for lack of a better word, which may be mentally colored, is there as a form of life which then aspires to become something simply because it is surrounded by it and it comes under the influence of an understanding. And the more I feed the understanding, the more the mind is willing to go over and it lets go whatever is necessary and starts to develop. And that what is left either is atrophied or will start to re-arrange themselves in a much greater simplicity because a lot of the sawdust has been removed.

So, I do not throwit out. I only make it disappear. So, what you say "Do not think it", it is no good. Leave it. The acceptance of myself means I must leave things as they are. But there is no objection to accepting something by putting something right next to it. You see, it is that kind of competition. You might say free trade. There is no reason why a Prime Minister, having in mind the good of all, could create as a chain of stores in competition with an existing store which has a monopoly. So far the mind has monopoly and you do not put it out of business by telling it not to function becayse they say, "This is a free country". You understand it? It is a very simple thing. It is very logical. Alright?

Myra Bennett: May I ask a question about your previous statement about the creative quality in us, that spark of life. I want to ask was this only in connection with art?

Mr. Nyland: No, No, no. The four directions; religion, science and philosophy. All four directions have exactly the same function to fulfill and the same prnciple. I talk about art but even then I do not define it. A religious man can have exactly the same.

Myra: What does he create? I mean, for himself.

Mr. Nyland: I use the example of a mystic. A mystic wishes communion with his God for him in order to satisfy himself. It is really the main purpose because he wishes at that moment, when he has that kind of communion, to become God or, as sometimes I have said it before, it is an open question among mystics if one actually becomes God or that one becomes like God. Exactly the same principle in the Holy Sacrament. I may have explained it before. When you take the bread and you say, "This is my body", there are certain relgions, the Lutheran, which will say that it is at the moment when you put it on your tongue that it changes into the body of Christ.

You see, it is a matter of interpretation what actually does happen. When one uses that as a symbol for something does that symbol now make that what is symbolized into the reality of that representation or does it stay only as a symbol? If there is communion with God, do I stay as a human being but of the quality of God or do I immerse with God and, as it were, become part of Him? And that again is idiotic because I cannot become part of Him when He is omnipresant. So, it is a contradiction in terms you see.

At the same time, it belongs to an expression as well as they can make it of their faith, because of which they experience a oneness with his God and leave out whatever takes place in him. As a result of that, this probably is his aim and his prime aim. But then it is quite possible that in such an possibility, let's say, like Meister Eckhart, he reolves from that kind of ecperience a definite order, as it were, a task which he as to fulfill; and he considers himself then a representative of something higher, having been in contact with it, with the task to disemminate to his congregation how he reached it and to

encourage anyone else who wants to listen to go in the same direction or to follow the same path in as much as he can explain how he got there himself. But many times it is a failure because, altho he may start with the best of intentions of saying certain things in words, because of its mystical nature it is impossible for him to use words. And when he tries it becomes covered up. Then, of course, in ~~am~~ many cases, like let's say Blavatski, it is called secret. And of course there is truth in it. It is then secret. But much of what need not be secret is simply surrounded by secrecy because a person cannot express it. The Kaballa is based and the Tarot and all that; one hasto go thru it in order to find out what is meant. After many years maybe in spending time in trying to find out what is meant by it maybe one uncovers certain things. And it is not bad. It only is time consuming.

Myra; Is it time wasted?

Mr. Nyland: No, I would not say it is wasted because otherwise where else would it be spent. It is the same thing.

Myra: Aren't they ending up in a way where we want to go?

Mr. Nyland: I do not know what they do. We read Eckhardt. We probably read much more ~~kmxkxk~~ into Eckhardt then someone else who does not know very much about consciousness. The same when we read the Bible at the present time and read about sleep. We give it a little different interpretation. I do not know if it is a waste of time or not. It depends on what aim they are after. If their aim is communion with God and they reach it, it is not a waste of time on their part. When they then start to interpret and re-interpret whatever may be an order and are not successful, it might be called ~~a~~waste. But at least it is not such a waste as an unconscious state. You know, the question of waste, it is either one or the other. When both are unconscious it is the same.

Myra: Now, the so-called mystics who become saints, who have verified miracles...

Mr. Nyland: We make then saints.

Myra: Could they by their creative, this creative power let's say which we all have and which we do not use very often, could they have created a miracle? Is it the same as using this power like God uses it?

Mr. Nyland: Why not? Of course, there is no question about it.

Myra: WEll, why don't we use that as a goal? I think that sounds fascinating.

MR. Nyland; Because it is only one center.

Myra: -??- knowing that you need more centers or the whole harmonious man?

Mr. Nyland: Then if you know that you need three centers, then use them. I have said it many times: There is no objection bein a Fakir or a monk or a yogi. If one wants to reach eternity or bliss in that manner every person who wishes it is entitled to it. Only I say it is not a man, And it is a question of definition of what one aims to be or what one believes a man whould become. I do not think he should become a saint. I do not think he should become an angel. I think he should keep his feet on the ground until he has enough strength to lift himself up to float above.

Myra: I know that is a very ambitions thing. I do not mean that I was thinking of doing it.

Mr. Nyland; No, but there is no use being critical about someone else wanting to follow whatever they wish. There is absolutely no reason to accuse oneself or to feel jealous.

Myra; No, I think that is wonderful.

Mr. Nyland; Whatever they reach... Teresa, Sainte Teresa for instance, or any one of the let's call them the church father. What was that book Rhoda? The Warriors of God. A beautiful book and a wonderful description of many things and states inwhich they experienced for themselves.

themselves.

Myra: Well I read that too.

Mr. Nyland: That is very good. The only thing is will it help you in ~~xxxxx~~ your daily life? You see, many times such things are only good for the time that I associate with that kind of activity and then I am wonderful. But am I wonderful in the other aspects of my ordinary life? And this is the one danger that one has in relation to feeling religiously, in relation towards feeling like an artist, in relation towards thinking philosophy and in relation towards thinking science: that I sacrifice my other possibilities as a man; and not only the possibility but I call them really responsibilities of a man to fulfill his function on Earth as he should be and to allow that what he is as ordinary man to grow into harmonious man. That is why Gurdjieff defines it as the harmonious development of man.

I have said many times it is not how to become God. Firstly, we would not know how to define it. In the second place we would lose track of where we came from. And the payment has to be made. Pay unto Caesar what is Caesars and then unto God what is Gods. There are two kind of payments. There is no~~x~~ getting away from it. I walk with my head in the clouds; my feet on the ground. There must be a meaning for that. Certain things just do not happen and take place in a haphazard kind of fashion. As far as the sun and moon and planets are concerned it seems as if it is absolutely regulated to the finest detail. So, when I assume that there is law and order outside There must be lasy and order in me also. I am part of the totality.

Myra: If that is part of the law, I do not believe that we should not develop the way we are working --??-- as a theoretical -?@

I want to know if that creative power in each one of us can be used for our own desires?

Mr. Nyland: Why would you want to use it for your own desires?

Myra: Isn't that a waste?

Mr. Nyland: Of course, it is cheap.

Myra: Why?

Mr. Nyland: Why isn't it? If you make a God of your stomach ...

Myra: No, no, no; I do not want to make God. But if this creative power can be used by an artist to create objective art, can't ...

Mr. Nyland: Can it?

Myra: It is possible.

Mr. Nyland: Of course it is possible.

Myra: I mean possible. I am not saying he can do it.

Mr. Nyland: No, no, no. Let's even say: How often has it been done? There are probably six or seven, let's call them, -?-

Myra: ... something to work for.

Mr, Nyland: Yes, of course, but step by step. It is a long long road. And at the present time to say, "Now if I could only do that", it is idiotic. You know?

Myra: I know. I just wonder if that power can be utilized by someone who is conscious and has already developed to the place where he could utilize it?

Mr. Nyland: Of course - if he is conscious because the power or the energy exists,

Myra: Well, I think that is wonderful.

Mr. Nyland: Yes, of course it is wonderful. But it wonderful to be alive also. I mwan the very fact of life is exactly something to be grateful for in exactly the same way.

Connie Pearlman: Lately I have had experiences of a real quality of

being in myself; something much more than I have ever experienced before. I have two questions about it. One because it did not come from any series of any definite stepsx that I could see of work on my own part. It left. It grew weaker. My ability to stay in contact with it grew weaker. I lost the memory of it and sometimes almost the taste was not as strong as it had been. Since it did not come thru a series of the way I think it must be done in more, that you go from one step to another. And I cannot see this in myself. Is it real or is it not real? To me is was very real. But is it really something that is right?

Mr. Nyland: You know, the progress on a horizontal line one cannot see. The only measure you have is from one point to another. But you do not know what happens during that time than only transversing a certain distance. But when you start to get above it, you see the terrain where it was and you get a picture of the road you have travelled.

The same way, if I work and I am in the midst of ordinary life, I may use certain things regarding ordinary life functions in a certain way and gradually, because of a certain combination of such functions, reach an objective attempt. But the result of that is again deposited in my subjectivity and it takes a long time before I start to notice that it exists. You remember I said about puttinf depositis in a bank, and it has to be five hundred dollars before you can draw on it. It simply means that I have to accumulate and many times I do not know how much I have in the bank. But that at a certain time when I have reached the possibility, which accidentally also seems to take place, that I am all of a sudden as it were lifted and then I see certain thing in the past in a different light or I have a little

more freedom or even a little more understanding. And I say yes, I have made some progress.

Many times I have to work without seeing anything as a direct result. As soon as I start to define it as a direct result I am afriad I am back again in ordinary life trying to define what I would like to reach with work. When I mix my work up with something that is a result that I describe, I am not working. I am working in ordinary life. But working for myself, in the sense that Gurdjieff means - I am working towards the possibility of being awake.

Connie: This is a very real thing and it lasted for quite some time.

Mr. Nyland: I am sure, I am sure.

Connie: Altho now I say I have never step by step done things as you told me or as the group has taken it and grown.

Mr, Nyland: Connie, it is the constant association of the ideas that one gradually becomes imbibed with it. The penetration may not be in the steps like observation and then participation; or observation and impartiality and experimentation. These are simply terminologies, certain words for certain actions that one takes every once in a while; sometimes defined and sometimes not defined. It depends on ones type how one works. Alittle intellectual formulation is very helpful. But there are people who live by their feelings alone. And at the same time when, as soon as they start to define it, they lose their feelings so they say, "I want to wake up; I want to have a feeling of awareness instead of a description of awareness. And it is just as justified. And it depends on ones type.

Connie: The other thing I wanted to know is could you help me and give me a task because I am not familiar with this and I can not find a way to it easily or a way to just strengthen working.

Mr. Nyland; How much has your life changed compared to what it was?

Connie: Very much.

Mr. Nyland: Yes, and can we link a task up with that kind of a change? You know, your division of life is different. Your attitude towrds the children is different. The question about money is diff-erent. Well, these are three thingsx you can take a task on. Let's take the children. Instead of now saying what you think they ought to do or give them a command or tell them or explain to them, try to talk as if you are talking with Fred and as if Fred also talks thru you. So you have to consider what he thinks and what you think and then the rsult you tell the child. So, you consider each time when you want to say something where it used to be your own and sometimes in antagonism towards someone else, at the present time there is more harmony or sense of equilibrium or justice, you might say, better understanding. Now you tell it in such a way as if you are also telling it for Fred. It will affect probably the ~~ximm~~ tone. It also will affect probably the choice of words.

Connie: I am sure.

Mr. Nyland: This way you will have something that is different. It will make you sit up and take notice. And at such a time you have to link it by ~~associátion~~ with the purpose why you want to do it. Alright?

Well, again, how do we work and what do we at the present time do for ourselves as task that we would give ourselves? Because, you know, gradually you have to learn how to work by yourself and stand on your own feet. In the beginning I give some tasks and we talk about it. You remember on Wednesday evening they ha e to report on it. On a Friday I really do not care if they do or they do not. But Wednesday they have to report. But on Tuesday I have said in the very beginning when we made this kind of separation, that Tuesday is not a task group any more. It is something where you make your own decision and I do

not enter into it. What you do however, is when you have results, you communicate. But they must be results of something that you have put to yourself as something you want to overcome, you want to eliminate or you want to increase the possibility of your own growth on account of which that what is an obstacle disappears.

These are the three things and the three categories that you must consider now in your life and your day; what is it that you are doing about it. And it has nothing to do any more with reading or with very religiously thinking about it but the actual doing, practising, of really making your body behave in a certain way in accordance with enligthenment, in accordance with an understanding, in accordance with an aspiration, so ething that really starts in you as a wish, like a flame, like fire which you deed and you feed by means of ordinary kindling of daily life.

You have made kindling, haven't you, every once in a while? You break small things up into smaller peices until they becpme managable and you put them in a stove. And in order to build the fire, you have to build from small things on up. It will not take a log. Once I explained about a match, how a match needs phosphor, white phosphor usally on the outside or at least -??, what it is, something that is quite imflammable. Then there is something made up of red phopphor which is not as imflammable and then there is a little bit of a stck with wax on it or parrafin. Then there are steps in the burning of a match and one leading to another. Paper will kindle small pieces of wood. Small pieces of wood will kindle a log, particularly when it is split and then, when the logs are burning, you can put on a bog log like an all-night log in a fire place, if you know, as New Englanders used to do. Before they went to bed, they put a log on it so that the next morning there still would be a fire in the fireplace.

This is the kind of thing that we have to learn for ourselves: how to make the kindling for ourselves and then to light it and then really make a fire and a fire under control, probably in the stove of your body, whatever it may be.

But, be serious. If you want warmth, you have to make something that will give you heat. Maybe it is friction. Maybe it is the light of the fire that attracts you. Whatever the motivations are in each one of us to try to crystallize what is now ideas and what is feeling in to an actuality of living, really, I do not care how you reach it, provided there is something in you that starts now to give your life a certain destiny and that the use of yourself, your body and all its functions is for the purpose of possible growth.

And the task is, in the morning, which you do not have to report on, that to the extent that you are religiously inclined, that you sit quiet for one moment and really pray that that kind of attitude in you, this kind of wish of wanting to grow and become a man, that that may, with God's help, be apparant to you and give you awareness. If you will do this when you can be quiet and when you can exclude the rest of the world and surely exclude the oncoming day and the activities, maybe you can come to yourself and maybe it can help you to start the day correctly.

You know, we have to work. Time is - time is of the essence. If that were true really, that is, if time, as we now experience it, became essential it would be a wonderful thing. So, good night. Have a good week.